A PLAIN and JUST

ACCOUNT

Of a Most Horrid and Dismal

PLAGUE,

BEGUN AT

Rowel, *alias* Rothwell,

IN

NORTHAMPTON-SHIRE

Which hath Infected many places round about.

OR,

A Faithful NARRATIVE of the Execrable and Noisom Errours, and the Abominable and Damnable Heresies vented by *Richard Davis*, pretended Pastour to a People at *Rowel*; and by his Emissaries, the *Shoomakers*, *Joyners*, *Dyers*, *Taylers*, *Weavers*, *Farmers*, &c.

TOGETHER

With a Brief Account, 1. Of his, and his Parties *Practices*; 2. *Visions, and Revelations*; 3. Great *Boasts*; 4. *Admission of Members into* their Society; 5. His Peoples *Self-Condemnedness*; 6. The Number and Quality of his Hearers admired fits; 7. Some *Queries* to the Countrey People as Matter for further search; 8. An *Expostulation* and *Advice* to the People of *Rowel*.

By Mr. P. REHAKOSHT, *&c. Inhabiting on the East side of the Seat of the Plague.*

Quæ est enim pejor mors animæ quam libertas Erroris.
August. contra Donatist. Tom. 2. Ep. 166.

LONDON,
Printed for the Author, 1692.

A Plain and Juſt ACCOUNT

Of a Moſt Horrid and Diſmal

PLAGUE, &c.

THOSE Errours that ſtrike at the very foundation of the true Religion, and that plainly ſink Perſons into Soul-ruining miſtakes about their Eſtate and Condition for Eternity (as many of theſe do) the Apoſtle *Peter* calls (in the 2d Epiſtle, 2d Chapter, and 1ſt verſe) *Damnable Hereſies*; which *False Teachers* ſhall bring in Privily, or undiſcern'd by the the Common (though well-meaning) Hearers. Thus *Richard Davis* and his Emiſſaries have privily inſinuated their Damnable Hereſies, under the Colour and Pretence of *Purer Goſpel*, than the Country had before heard; and *greater Light* than they had before enjoy'd. This ſpecious pretence the ignorant People are wonderfully deluded by; and now their cry is [*All that Mr.* Davis *ſays is pure Goſpel*] and [*they that ſpeak againſt Mr.* Davis, *ſpeak againſt the Goſpel*;] and [he, and his Preachers, are *wonderful Men*; and *Men of greater light than others.*] But though their Doctrines pleaſe the corrupt hearts of Men, yet ſeeing they are contrary to God's Word, as this Narrative will evidence, 'tis a ſign they have no light in them; *Iſaiah* 8. 20. *To the Law, and to the Teſtimony; if they ſpeak not according to this word, 'tis becauſe there is no light in them.* The preſumptuous Faith they do by theſe Doctrines build up their Followers in, doth as effectually tend to their ruine, as a courſe of open Prophaneneſs and Debaucheries, *Matth.* 7. 22, 23. *Luke* 13. 27. Therefore the Apoſtle *Peter* might well call ſuch *Damnable Hereſies.* And how evidently do theſe *Duviſites deny the Lord that bought them, while they oppoſe ſo many of his Truths*; (as may be perceived from what follows) and *while they practically deny him a Throne among them*, ſetting up their own fancies, and luſts, to guide and rule them in matters of Doctrine, and Practice both; inſtead of ſubmitting themſelves to the plain meaning and deſign of Chriſt in his word; *and withall, to ſhelter and hide their wickedneſs, they pervert and wreſt many of Chriſt's bleſſed Records,* as Matth. 12. 39. *There ſhall no Sign be given, but that of the Prophet* Jonas, *&c.* To oppoſe and throw down the uſe of all marks and ſigns of Grace. *Rom.* 9. 28. of God's cutting ſhort his work of Judgment upon the *Jewiſh* Nation; they pervert to

throw

throw down all common and all preparatory works of the Spirit, Illumination Conviction, *&c. Matth.* 10. 34. *R. Davis* wrested at *Thorp*, to vindicate his dividing all Societies where he goes (as much as in him lies.) Likewise *John* 7. 37. and many more. The Reader may by this Treatise quickly perceive also how near a-kin these *Davisites* be, to that other deluded Party in the Kingdom, who think none have the Spirit but they, none are acquainted with the Eternal Truth but themselves; when in the mean time we find none are run into meer fancies like them; none are more effectually turned (by Satan's wiles) from the only Rule of Faith and Life, God's written word, than they are. You may please to observe, Reader, further, that the Devil has gotten *R. Davis* and his Emissaries to *Preach down all Doubts and Questionings of their State*, as *Legall*, and *a Spirit of Bondage*, and *to Preach* up the *Highest Confidence instantly*. These things many of us have been Ear-witnesses of, as well as of what was before mentioned. But hereby they stave off their People from all *Examination* of their Hearts and Ways by Scripture Rules, and cause them to avoid all suspicion of their state and way, and all Holy jealousie; perverting 1 *Epist.* of *John*, 4. 18. *Perfect Love casts out Fear*, to wit, slavish fear; but they wrest it to cast out all Godly fear, though this is enjoyned, *Romans* 11. 20, 21. *Be not high minded, but fear: Take heed lest he spare not thee, Heb.* 12. 28. *&c.* They farther plead against *Examination*, &c. thus, pretending [*'tis a running to our own Works*;] whereas we only plead for the practice of Good works; and that the Scripture declares by such fruits the truth of Grace and Regeneration may be evidenced; but we do as much, and (we humbly hope) more truly abhor any dependance on our own Works, Duties, or Graces, than they under all their Delusive Pretences do; and can say, we adore, and live daily upon the rich Grace of God in Christ, as the great joy of our Souls, and our only Consolation for Eternity; as well as our safety, strength, and comfort in time. But we earnestly seek [*the advancing the Soveraign Grace of God in Christ, according to the word of Christ, and not according to the fancies of Men*] We abhor making the fancies of Men the measures of Divine Grace, as the *Davisites* apparently, and wretchedly do; and therefore we declare, and plead against them.

Now, Reader, you may see on the one hand, how Satan has gotten these poor deluded Creatures into his Snare so effectually, as he may suggest almost what he will, and lead them how he will, and they dance blindfold after his Pipe most readily, though it be down towards the Bottomless Pit.

You may see likewise, on the other hand, the occasion of this Narrative; and the real intent, and design thereof; 'tis to put forth a hand to stop others that are ready to dance away to Hell with them; as also to try whether there may not be some of God's Elect among them, who shall be reclaimed, though hitherto bewitched in by Satan, and these his Agents: and shall be made to abhor those Perswasions, and Practices, when they see what a Fool's Paradise they have been flattered with. May this Narrative prove successful for these Ends, to the Lord shall be given the whole Glory of so great a Mercy to them, and so good an effect as is here aimed at.

Great Care and Pains have been taken in this matter, that the Reader may have the moſt juſt and faithful accompt of theſe things; and yet likewiſe that the *Daviſites* may not have the leaſt tittle of injuſtice done them. Indeed many things are omitted out of tenderneſs to them, though we have ſufficient aſſurances of the truth of them. And yet we cannot but acquaint the Reader, that they have been often in all meekneſs and love admoniſhed, adviſed, warned, and confuted from Scriptures by ſome or other of our number, almoſt weekly, and daily; yet they continue ſo obſtinate, and paſſionate for their way, that no means we have hitherto been capable of uſing, can reclaim them; therefore we conclude, we are bound in Conſcience, to lay their Principles, Pretences, Practices, *&c.* together in this publick Compend. for the warning of thoſe that are in danger of this infection. Yet 'tis needful to do others that Juſtice, as to let the Reader know, who elſe have appeared againſt theſe Abominations.

I. The Diſſenting Miniſters of *London*, have by Letter, and in Diſcourſes with *R. Davis* (when they had him under examination) declared againſt ſuch Principles and Practices as they heard, and have been many ways aſſured he is guilty of Infecting and Diſturbing the Country with: Several of which they name in their Letter, and are here put down among the reſt. Firſt, They have condemned his Principles, as 1. Groſly unſound. 2. Plainly *Antinomian*. 3. As apt to bring in Licentiouſneſs in Practice. And, 4. Alſo ungrounded comfort. 5. As a full oppoſing the Government of Chriſt. And, 6. An oppoſing the fitneſs of a Goſpel Miniſtry to the ſaving Deſigns of our Redeemer.

Secondly, His Practices they Condemn, as 1. irregular. 2. Very ſcandalous. 3. Injurious to their Chriſtian Profeſſion. 4. As an abuſe to God's Mercy, and to the Clemency of our Rulers.

Therefore they had him before them lately with a deſign, after charging him with theſe things, to ſilence him, (if poſſible) but he made Lies his refuge, 'till he ſaw he could defend himſelf no longer, and then he ſhammed them off thus, by requiring his Accuſers to be brought face to face; which was concluded to be done againſt their next meeting; but he took his opportunity in the mean while to ſlip into *Northampton-ſhire*, and ſo came no more at them, as we hear from various certain hands. Their ſending into the Country for Evidences, is only labour loſt; *R. D.* can ſhow them the trick of a Jugler, thus farewell hur Examiners, and now catch hur who can.

II. The Miniſters in the Country all about him, both Conformiſts, and Nonconformiſts, have Preached down theſe Errours; and ſome of them almoſt every Lord's Day, as their Auditories need; ſhewing the People the Soul-ruining tendency of them, and their contrariety to the plain meaning of God's word.

III. Mr. *Holcraft* (lately deceaſed) abhorred theſe Errours, having himſelf heard Mr. *Davis* deliver ſome of them. But would you have it in Mr. *Holcraft*'s own ſenſe, take it thus. When ſeveral of Mr. *H*'s. People went to him to deſire a diſmiſſion, Mr. *H.* anſwered in this manner, [*I am willing to give you a diſmiſſion, if you will ſet down with ſuch a one, or ſuch a one* (naming the Miniſters) *who are found in*

the

the Faith:] They replyed after this ſort; [*No, we are for Men of greater Light*] Mr. *H.* 'tis ſaid, upon hearing this, fell down in a ſwoon, having been in a languiſhing Condition a long while before, as we know. But when he was recovered, he added [*What have I ſpent my days, and my ſtrength, and hazarded my Life to direct you in the ways of truth, and are you now turning aſide to whimſies? I'll give you none.* And, *I am ſorry that I did not publickly oppoſe Mr.* Davis *in the Congregation at* Tafts.] This Account is received from ſome well acquainted with Mr. *H.* and is here inſerted as a ſtanding and Publick Teſtimony for Mr. *H.* but *againſt thoſe of his People that are now ſo giddily running after R.D.* and his Emiſſaries, contrary to their late Paſtors mind.

IV. When two Grave Miniſters, and a Juſtice of Peace Diſcourſed *R. D.* to ſee whether it were poſſible to bring him to a quiet, peaceable, and loving agreement with Neighbour Miniſters, urging various Arguments, which we might give the Reader in particular (would it not protract the Introduction too much) endeavouring alſo to give a tender check to his diſturbing Practices. *R. D.* made anſwer [*Chriſt came to bring a Sword upon Earth, and not Peace;*] one of the Miniſters ſhewed him, how he miſinterpreted thoſe words of our Lord; but all would not prevail with him. This Account we have from ſome of the Ear Witneſſes, very Judicious and Pious Perſons.

This *R. D.* has made great diſturbances in the Country, and yet endeavours to colour over all, and flatter his Hearers with this deceitful Lye, [*That 'tis the Goſpel makes all the Differences:*] The ſame he told thoſe Miniſters. Here the Reader may obſerve how Blaſphemouſly he charges his own wickedneſſes upon the Goſpel. And what his wicked Diſturbing Doctrines and Practices be, we come now particularly to relate.

The PRINCIPLES *and* DOCTRINES *of R. Davis.*

I. *Whatever is ſupernatural, is Saving-Grace.* This he delivered on *Kimbolton* ſide. Some very judicious Hearers diſcourſed him afterwards about it.

This Aſſertion of his, deſtroys all the common works of the Spirit, and is contrary to *Luke* 8. *v.* 13, 14. Where our Lord aſſures us, that there is a Temporary Faith, which though ſupernatural, yet is not Saving. And contrary to *Matth.* 7. 22, 23. *Prophecying in the Name of Chriſt, and Caſting out Devils, and doing many wonderful works.* The Gifts and Power for theſe are Supernatural, and yet not Saving, for our Lord declares he will diſown them. *Judas* his Gift of working Miracles, and *Balaam's* Gift of Prophecy, were both Supernatural, yet neither of them Saving. Then this Principle will not ſerve to prove, that the high confidence of *R. D's* Adherents is Saving Faith; but rather ſhews his Policy to bolſter them up in ſuch a conceit, as they may never queſtion their Salvation.

II. *Our Lord Chriſt Preached not terrour.* This *R. D.* aſſerted in his Sermon at *Rowell*, as is teſtified by Eminent Ear-Witneſſes, who further obſerved alſo, that

before

before he had done, he himself preached Damnation to Unbelievers. Thus he is inconsistent with himself, and hath impudently, and abominably contradicted that 23*d* Chapter of *Matth.* where our Lord Christ Preaches Woe after Woe; *Woe unto you Scribes, and Pharisees, Hypocrites,* vers. 13, 14, 15, 16, 17, 19, 23, 24, 25, 26, 27, 28, 29, 31, 33, 35, 36, 37, 38, 39. It contradicts also Matth. 7. 22, 23. *Many will say to me in that day, Lord, Lord, have we not Prophesied in thy Name, in thy Name cast out Devils, and in thy Name done many wonderful works? Then will I profess unto them, I know you not, depart from me, ye that work iniquity.* See also Matth. 11. 21. *Woe unto thee* Chorazin, *and* Bethsaida, *Matth.* 6. 15. *If ye forgive not Men their Trespasses, neither will your Father forgive your Trespasses.* There our Lord Christ preacheth terrour to his own beloved Disciples; as also in *Matth.* 5. 20. *For I say unto you, that except your Righteousness exceeds the Righteousness of the* Scribes *and* Pharisees, *ye shall in no case enter into the Kingdom of Heaven.* Scores of other Scriptures oppose this Doctrine, but *R. D.* can easily overlook them when they serve not his turn. Who so blind as those *that will not see? By this you may very plainly discern, how absolutely contrary* R. D's *Gospel is unto our dear Lord Christ's Gospel: And the following Doctrines of* R. D. *will further manifest it.*

III. *To Preach marks of Sanctification is a Doctrine of an Old Covenant strain.* This *R. D.* declared in a Sermon on *Cambridge* side. But Mr. *Holcraft*, and Mr. *Worden* Ministers, hearing him, could not bear it without manifesting their dislike thereof. This Doctrine of his, is contrary to what our Lord, and his Apostles both set up. *First*, our Blessed Lord himself preached up *Marks and Signs of Grace, and Sanctification*, John 13. 35. *By this shall all Men know that ye are my Disciples, if ye have love one to another.* John 15. 14. *Ye are my Friends, if ye do whatsoever I command you.* John 14. v. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me*, &c. Here's a sign of true Love. *John* 8. 31. *If ye continue in my word, then are ye my Disciples indeed. Secondly*, his Apostles deliver'd marks of Sanctification, 1 *Epist. John*, 2. *Ch.* 3*d* and 5*th* verses, *Hereby we know that we do know him, if we keep his Commandments.* v. 5. *But whoso keepeth his word, in him verily is the Love of God perfected: hereby we know that we are in him.* What can be plainer, if the *Davisites* were not willfully blind? So, 1 John 3. 10, 14. *In this the Children of God are manifest*, &c. *Whosoever doth not Righteousness is not of God, neither he that loveth not his Brother.* verse 14. *We know that we have passed from Death unto Life, because we Love the Brethren.* See also Rom. 8. 9, 10, 11, 13, 14. 2 Corinth. 5. 17. 2 Cor. 13. 5. Galat. 5. 24. James 2. 17, 18. 1 Pet. 1. 22, 23. The Apostle *James* call us to try our Faith, by *Marks, the Fruits, and Effects.*

One would wonder what Translation *R. D.* useth, that he can find none of these in his Bible.

IV. *Sanctification is no Evidence of Justification.* This *R. D.* delivered in his Sermon at *Cambridge.* But 'tis sufficiently contrary to *Romans* 8. 1. *There is therefore now no Condemnation to them which are in Christ Jesus.* But how shall

we

we know who are these justified Persons? Answer by their Sanctification [*who walk not after the Flesh, but after the Spirit*] Galat. 5. 24. *They that are Christs, have crucified the Flesh, with the Affections and Lusts.* See also the Scriptures mentioned under the last head, which this Doctrine plainly contradicts. Doubtless *Sanctification* bears a harsh sound in *R. D*'s ears; 'tis a sign he has still a touch of his old temper, that would not bear such preciseness. As his People confess, *that* (before his Conversion, say they) *he was as vile a Wretch as lives*; but when *Dicky* is throughly Converted, he will not shrink so much at the Doctrine of Sanctification, as now he does.

V. *Zeal is to be preferred before Judgment.* Here *R. D.* nicks it indeed; for when they swallow this, he can lead them like a Bear by the nose, whither he pleases. This he deliver'd on *Kimbolton* side, testified by a Minister, *&c.* hearers. But Reader have a care of it, remember the Proverb, [you had as good eat the Devil himself, as the Broth he is boyl'd in:] *R. D.* is sure of all he catches in this Noose. Now be but Zealous for the *Rowelian* Cause, and never question but you shall be saved, as sure as the Ramping Wench of *Archester*, concerning whose Salvation Brother *J. F.* is so confident, be she never so much Ramp, or Thief, *&c.* See the 3*d* Instance under *Admission.* Here mind, Reader, what you might gain, if you will but be zealous for the *Rowelian* Cause. Yet stay a little, and see how bravely this Doctrine agrees with *Romans* 10. 2, 3. where *Paul* is so bold as to Condemn it. The *Jews* had a Zeal of God, but not according to knowledge; and so set up their own Righteousness, and submitted not unto the Righteousness of God. *Acts* 22. 3, 4, 5. and *Philip.* 3. 6. Where *Paul* shews the miserable fruits of Zeal without Judgment. By this Doctrin *R. D.* makes *Saul* the Persecutor a better Man than *Paul* the Convert; prefers Persecutors before Judicious Saints. But who does not see that this Doctrine has a Pope in its belly, and will help on his People with a Catholick Courage?

VI. *The Law sets Persons a thousand times farther off from Christ.* This *R. D.* belched out in his Sermon at *New-Market*, contrary to *Rom.* 7. 7. *Is the Law sin? God forbid: nay, I had not known sin, but by the Law.* This *R. D.* would keep Persons ignorant of Sin, but how will they ever value and prize Christ then? He would fain hide Sin also, by his great cry about Faith, and then his People are fit for all Secret Debaucheries, that the Countrey may not cry shame of, if they can but keep their own Counsel. *Romans* 3. 31. *Do we then make void the Law through faith? God forbid: yea, we establish it.* By this Doctrine you may understand how great an Enemy *R. D.* is to the Law of God, which *Paul* declares to be Holy, Just, and Good, *Rom.* 7. 12. And is it not a sign he is carnally minded then, as *Rom.* 8. 7. declares?

VII. *Such as Preach up Qualifications, are Legal Preachers, keep People in Bondage, and are Enemies to their Comfort.* This *R. D.* deli er'd at *Wellembor.* received from good ear Testimony. By this *R. D.* makes our Lord, and his Apostles, Legal Preachers, and Enemies to Peoples comfort. But who sees not what abominable Blasphemy he is *in effect* guilty of? *First*, our Lord Christ Preached

Preached up those Qualifications, *Mark* 1. 15. *Repent ye, and believe the Gospel.* *Mat.* 11. 28. such as labour and are heavy laden, and are willing to take his yoke upon them. *Mat.* 9. 12, 13. such as are sensible of their soul-sickness, and their sinfulness, such the Lord invites. 2. His Apostles Preached up those Qualifications, *Jam.* 4. 8, 9, 10. *Draw nigh to God. Cleanse your hands. Purifie your hearts. Be afflicted, and mourn, and weep. Humble your selves in the sight of the Lord.* 1 John 1. 9. *If we confess our sins, he'll forgive,* &c. Thus sense of sin, humiliation for sin, sight of their need of Christ, renunciation of sin, confession, submission to his yoke, our Lord Christ and his Apostles Preached up. But *R. D.* loves to sleep on a soft Pillow, and cares not that any should awaken him or his people, therefore he finds out a way to discard such rousing Qualifications, as go so severely against the grain. Of this see more under Head the 17*th.*

8*th. A sense of sin ennages persons against Christ:* This he also asserted as is confessed by one of his own hearers. This is desperately contrary to the Scriptures mentioned under the last Head. See what a secure sleep *R. D.* endeavours to get his people into, he would have no sense of sin to come to disturb them. But how unavoidably must such souls perish. See also Head 17.

9*th. People must beware of three sorts of Preachers, Babylonish, Graceless, and such as mix the Law with the Gospel.* This *R. D.* deliver'd at *Wellemborough.* By this third sort, he means all the Ministers thereabout, and in all other parts of the Kingdom, that go not his way. For thus his people understand him and speak it out plainer. *R. D.* himself at *Kimbolton June* 14. declared to a Minister (who told him of the Elders abhorring his Doctrines, *&c.)* this, as his sense concerning them, [I neither care for you, nor for the Elders, for they are all *Arminians, Amiraldists* and *Baxterians,* and so are you an *Arminian.*] This is attested by very judicious Ear-testimony. Another time *R. D.* said, *That Mr.* S. (whom many of us know to be a very pious Minister) *is an enemy to pure Gospel, and to the Lord Christ, and never converted one soul.* And *R. D*'s principal Abettor at *W.* has declared, *He has heard* London *Ministers, but never heard the Gospel preached before he heard Mr. Davis.* The same person asserted concerning a reverend Minister in *Leicestershire. That he is a dry stick of wood, in comparison of Mr.* Davis. These things are so certain, and and abundantly known, that hereby you may understand the meaning of this Caution of *R. D. And his and his Parties sense of other Ministers.* But is not this manifestly contrary to *Phil.* 2. 3. *Let nothing be done through strife, or vain glory, but in lowliness of mind, let each esteem other better than themselves.* Rom. 12. 10. *Be kindly affectioned one to another with brotherly love, in honour preferring one another.* Rom. 13. 7. *Render to all their dues,* &c. *honour to whom honour is due.* 1 Cor. 3. 4. *While one saith, I am of Paul, and another, I am of Apollo, are ye not carnal.* But the best way for *R. D.* to set up himself in his people's good opinion, is to tread down others. And to get a Dog hang'd, you must cry he is mad.

10*th. Saints under the Old Testament had no spiritual life, but in doing.* You might, *Dicky,* as well have said, *none at all,* Rom. 3. 20. This *R. Davis* held forth at *Wellembor.* But 'tis wretchedly contrary to *Gal.* 3. 17, 18. See also *verse* 9. 14, 15. We are blessed (in this Gospel-day) with believing *Abraham*: His blessing is come upon us Gentiles: And that blessing is the Eternal Inheritance,

and

and that Inheritance is not of the Law, but God gave it to *Abraham* by Promiſe. And *Verſ.* 8. the Scripture (or God ſpeaking in the Scripture) Preached the Goſpel to *Abraham*. And *verſ.* 21,22. *Life could not come by the Law. Therefore this Doctrine of* R. D. *ſinks all the Old Teſtament Saints to Hell at once.* How contrary is it alſo to *Rom.* 4. 13, 23, 24, 25. *Righteouſneſs through faith was imputed to Abraham*: This is recorded for our comfort: It was not written for his ſake alone, that it was imputed to him, (*verſ.* 24.) but *for us* alſo, *to whom it ſhall be imputed*, if we believe. Thus *Abraham* was ſaved by the ſame Righteouſneſs we are, the Righteouſneſs of Chriſt imputed to us upon our believing: *Abraham* is ſet forth as an inſtance and pattern of Juſtification by Faith, which is common to all his Spiritual ſeed, Believers.

11*th.* *They had no more comfort than while they were ſorrowing, weeping and mourning*: This he added to the former Doctrine in the ſame Sermon: But 'tis contrary to *Joh.* 8. 56. *Your Father Abraham rejoyced to ſee my day, and he ſaw it, and was glad*: This Text proves *Abraham* was a Believer in Chriſt, as the *Meſſias* then to come; and that he had joy in believing. *Habakkuk* had joy in the Lord, *Chap.* 3. *verſ.* 17, 18, 19. *Although the fig-tree ſhall not bloſſom*, &c. *yet will I rejoyce in the Lord: I will joy in the God of my Salvation. The Lord is my ſtrength*, &c. *Hezekiah* had joy, *Iſa.* 38. 19, 20. *The living he ſhall praiſe thee, as I do this day*, &c. *The Lord was ready to ſave me, therefore we will ſing my ſongs.* 'Tis well you did not live in their days *R. D.* to be put to ſo much penance, for the title of a Saint, as you pretend they were. But doth not *David* triumph in the Lord, in the 27*th.* Pſalm throughout; and in many other Pſalms, which the Reader may conclude *R. D.* had loſt out of his Bible, or never minded them, for elſe how could he ſo impudently contradict them. Some Intelligent and Pious Hearers diſcourſed him civilly, and tenderly about this tenth and eleventh Doctrine, and urged *Hebr.* 11. againſt them; but R. *Davis* replied, *That faith in* Hebr. 11. *was only a faith that helped the Old Teſtament Saints to do great works*: Yet we know R. D. your *Faith and Oyl* both put together, cannot help you ſo much therefore you muſt needs be a wonderful weak Believer in compariſon of them. Theſe Chriſtians farther argued, *Iſaiah* ſpake of Chriſt's Glory, *&c.* But R. D. triumphed over them with this anſwer, *Iſaiah did not know what he ſaid*: This made another perſon in the Neighbourhood conclude, at hearing thereof, *That in* R. D's *account* Iſaiah *muſt needs be either a fool or a mad man.* R. D. hears of this Concluſion, and at his return to *Wellembr.* in his Sermon, to vindicate himſelf, he charges *R. P.* the wrong perſon with this falſe Accuſation, *That he induſtriouſly ſpread this report that* R. D. *ſhould ſay*, Iſaiah *was mad.* Beſides R. D. reſolves he will not leave them ſo, and therefore he adds (as judicious Bar-teſtimony aſſures) this following Head.

12*th.* *The Devil of Lying has filled the tongues of all Profeſſors*: But 'tis a wonder how R. D. himſelf eſcapes from being numbered among them, ſeeing he makes the greateſt noiſe about Profeſſion: 'Tis true, the Frier preacheth againſt Stealing, when he has a Pudding in his Sleeve.

13*th.* *All the Churches in* England *are gone a whoring from Chriſt at this day*: This R. *Davis* aſſerted on *Thorp* hide: Teſtified by ſuch as were preſent at his delivering it: Surely R. D. meant all beſides *Rowel* Church, elſe he condemns himſelf

ſelf and his own people. Here R. D. plays the *Billinſgate* Scold; where ſhe that cries *Whore* firſt, gets the ſtart and the day of the reſt, though ſhe her ſelf be the only Whore in the Company.

14th. *Sinners muſt come to Chriſt and be united to him in all their ſin and filth*: This he alſo preached at *Wellembr.* and explained it thus, *A poor Girl comes to beg Bread at a great mans door, ſaith the great man, I'le give you Bread enough, if you'll marry my Son: ſays the poor Wench, Let me go put off my filthy rags, and then I'le come: No, ſaith he, you muſt marry him as you are.* Theſe received from Intelligent Ear-witneſs. This Doctrine is contrary to 2 *Cor.* 6. 17, 18. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you,* &c. *Acts* 2. 37, 38. *Repent and be Baptized.* Luk. 15. 10, 18, 19. *There is joy in the preſence of the Angels over one ſinner that repenteth. Father, I have ſinned againſt Heaven,* &c. *and am no more worthy to be called thy Son.* But as long as ſuch Doctrines as this, are coverings for *R. D's* old Inclinations, you muſt not find fault with them.

15th. *There are five times wherein Chriſt intercedes more for his Elect, than at other times; and one time is a time of greater ſuffering.* Two Miniſters heard him deliver this, and diſcourſed with him about it. 'Tis contrary to the nature of Chriſt's Interceſſion, which is an appearing in Heaven for us, and a preſenting his will to the Father in ſuch a Divine way, as he may be ſaid rather virtually, than verbally to intercede: He ſo preſents the ſufficiency of his ſatisfaction, as that by vertue thereof ten thouſand Prayers ſhall be heard at once; but if he pleaded *Orally* (as that Doctrine ſuppoſes), then while one caſe is pleading, thouſands and ten thouſands of others on the earth muſt wait; and before one thouſand be pleaded, ſeveral of the others in extremity may periſh. Yea, Chriſt's Interceſſion is not only a kind of powerful and effectual repreſentation of his will, as is deducible from *Joh.* 17. 24. *Father I will that thoſe,* &c. But ſuch as that he doth together with the Father *execute* that joint will (the Fathers and his) *Joh.* 14. 13, 14. *Whatſoever ye ſhall ask in my name that I will do.* Verſ. 14. *If ye ſhall ask any thing in my name, I will do it.* Neither is that expreſſion, *Advocate*, in 1 *Joh.* 2. 1. to be ſtrained, for the ſame word παράκλητος is Tranſlated *Comforter*, or any one called in for aſſiſtance. 'Tis applied alſo to the Holy Ghoſt, *Joh.* 14. 16, 26. and *Joh.* 15. 26. See the Original. And whereas 'tis ſaid, *I will pray the Father*, in *verſ.* 16. We muſt underſtand it with *Grotius*, &c. thus, *Chriſt doth not pray with tears and ſupplications, as on earth, but according to that authority which he hath in Heaven, not in a* ſervile way of intreaty, but in the vertue of his merit. Advocates on earth do not ſit down at the right hand of the Judges, as Chriſt in Heaven doth. *Hebr.* 8. 1. and 9. 24. 10. *Ch.* 12, 13. He ſits down expecting the vertue of his merit to be applied to Believers; yea, he hath all power given into his hand for that end, *Mat.* 28. 18. *All power is given to me in Heaven and in Earth.* But why, *I will pray*, and yet in 13, & 14. *I will do it.* We anſwer in the words of a Learned Divine, 'Tis to ſhew he is *Man* and *Mediator*; he ſometimes ſpeaks after the manner of men, and ſometimes ſpeaks as God, to demonſtrate both Natures in his Perſon. But ſtill the whole of his Interceſſion muſt be underſtood ſuitable to his High, Glorious, and *Authoritative* condition in Heaven.

16th. We are *Actually juſtified from Eternity*: This *R. D.* delivered at *Thorp*, as atteſted by ſeveral Ear-witneſſes.

2. *We*

2. *We are justified ever since the Death of Christ*: This *R. D.* delivered at *Cambridge*.

3. *We are actually justified before Faith*: This on *Cayso side*.

4. *Justification by Faith is only a manifestation of it in our own Consciences*, On *Cayso* side; receiv'd from Ear-testimony.

5. *God loved us from eternity, and as much before conversion, as after conversion*: At *Bedford*: Attested by a Minister, Ear-witness.

Here the Reader may observe, when a Country Divine had beaten him out of one hold, he shifts to another: But all are contrary to *Ephes.* 2. 13. *But now in Christ Jesus ye who were sometimes afar off, are made nigh by the blood of Christ.* Ver. 3. 5. *We were by nature children of wrath, even as others. Even when we were dead in sin, God* (who is rich in mercy) *hath quickned us*, Joh. 3. 18. They who do not believe are in a state of condemnation and wrath already. Then persons cannot be in a state of Actual Justification till they believe, *Rom.* 5. 1. *Being justified by faith.* Col. 1. 21. *You that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.* Therefore persons are not actually justified from eternity, yea that were to be justified before they had a *Being*, and before they *Sinned*; and were conceived and born in a justified state; contrary to the Texts mentioned, and to *Psal.* 51. 5. *I was shapen in iniquity, and in sin did my mother conceive me*, saith *David*.

And when *R. D.* slipt down from Eternity to the death of Christ, that was but a trifle with him, for he can *say and unsay* in the same Pulpit, as at *Northampton*, *Bricksworth*, and *Kimbolton*; yea in the same Sermon, as at *Rowel*. Head, 2*d*.

17. [*There must be no works, because God rested in Christ, and so do Believers in Christ.*] Observe what *R. D.* urges here; [*the throwing away Works:*] and you see how roundly he comes up to the business, and what profound reason he brings for the proof of it, or rather to delude his Hearers into the belief of it, that there must be no works.

'Tis true, *Bear* (the quondam Apothecary of *Oney*) one of *R. D's.* accomplices, expressed it in his Sermon thus, [*Down with Works, down with the Law.*] This *Bear* roared it out bravely; and *R. D.* is not behind hand with him, for he has helped the *Bear* to a Rich Wife, the Widdow *Biggs*, to gratifie the *Bear* for becoming his Champion. (Though this *Bear* roared it out almost as plain in his Sermon at *Northampton* [when he called *Conviction of Sin a Carnal and Sinful Work.*] Whereas the Scripture tells us 'tis the work of the Holy Spirit of God, *John* 16. 8. *When he is come, he will reprove the World of Sin.* But surely the work of the Holy Ghost is not Carnal and Sinful; but rather *Dicky's* Bear roared out Blasphemy.) And might not *R. D.* and his Bear both have expressed themselves thus, as well; [Down with all those Scriptures where our Lord Christ pleads for works.] *Matth.* 5. 20. *For I say unto you except your Righteousness exceeds the Righteousness of the Scribes*, &c. *ye shall not enter into the Kingdom of Heaven.* verse 44. *But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you.* verse 48. *Be ye perfect*, &c. Matth. 7. 21. *Not he that saith Lord, Lord, shall enter into Heaven, but he that doth the will of my Father.* And [down with those Scriptures that plead for *Conviction of Sin.*] John 16. 7, 8.

Rom. 7. 7. Romans 3. 20. *By the Law is the knowledge of Sin.* The Law, as the means which the holy Spirit makes use of. 2 Corinth. 7. 9, 10, 11. *I rejoyce that ye sorrowed to Repentance*, &c. *Paul*'s Letter helped to *convince them* of their guilt by Incest, but this Conviction was followed with *Repentance to Salvation.* See more, *Head 7th, 8th, before-going.*

When the Fox Preaches, beware Geese. When *R. D.* or his Emissaries come to Preach, know your Souls are in great danger.

18. 'Tis *great comfort to us when we are weak in Faith, that Christ is then strongly believing in Heaven for us*; and *when we are weak in Love, that Christ is then strongly loving in Heaven for us.*] This he Preach'd at *Wellemb.* as we have a certain Information. But this Doctrine is contrary to *Heb.* 10. 14. *By one Offering he hath perfected for ever them that are sanctified*; therefore to pretend Christ is still meriting in Heaven for us, (as believing for us, and loving for us, is meriting for us) it makes Christ's meritorious work on Earth Incompleat, and imperfect, and destroys the very whole foundation of the Gospel at once. For the Gospel, and the whole of our Salvation is bottomed on Christ's perfect satisfaction on Earth; all was there finished, *John* 17. 4. *I have finished the Work*, &c. His Obedience and Sufferings were perfected, yea he could not come out of Prison without paying the utmost Farthing. One of his Preachers has lately brought *Hebr.* 2. 12. to prove it, [*I will declare thy name to my Brethren*, &c.] which demonstrates it as cleverly, as if to prove a Man a fit Preacher to the *Davisites*, you must first prove him an Ass, or an Idiot. You may see, Reader, how our Lord Christ finished the whole work of our Redemption that the Father gave him to do. And when he came to the perfecting stroak, he declares all finished.

19. [*That there are several genuine senses of one and the same Scripture.*] This he asserted before several Ministers. What, *R. D.* do you mean a Welsh sence, and an English sence, a Greek sence, and a Hebrew sense? Yet put on your Spectacles, and you may see them (I hope) to be all but one and the same.

20. *Because he hath the Spirit, therefore the sense he gives of the Scripture is true, though never so different from the sense of other Divines: Such as* Luther, Calvin, Perkins, *&c.* This *R. D.* also asserted of himself, before the forementioned Ministers, and all the Arguments they could use to the contrary, would not avail any thing with him. Thus *R. D.* is most plainly resolved to maintain his Infallibility, pretending he has the Spirit, and so he would make himself a Pope in this English Orb. Hence you may be assured by *R. D's.* Adherents, [*That all that R. D. says is pure Gospel.*] But what Spirit *R. D.* has, you may know by the Catalogue of his Lies, put down under Title *1st.* Practices. Being Discoursed about the Five times of Christ's Intercession, by the Ministers that heard him, shewing him the Erroneousness of his Doctrine, and telling him the true meaning of that Scripture, *Matth.* 10. 32, 33. which he grounded it upon, *He that confesseth me before Men, him will I confess*, &c. and that it is quite different from the construction he made of it, and no such thing is implied in it, as he grounded on it,

21. *R. D.* made answer [*I saw that in the Text too*:] Testified by both the Ministers. This shews that *R. D.* is more quick sighted than the Quaker, (who proved *Moses* was a Quaker, from *Hebr.* 12. 21. *I exceedingly fear and quake*)

While

While *R. D.* can see what he will in any Text, though the Text speaks of no such thing. And *while he pretends he has the Spirit*, and therefore the sense he gives of the Scripture is true, though never so different from the sense of all other Divines; and *his People take this for greater Light than other Ministers have*, and *for purer Gospel*; the Reader may discern what miserable case the poor *Davisites* are in, and how abominably *R. D.* deludes them. Yet you may have a farther knowledge of their case by the following Doctrines.

22. [*Disciples grieve Christ, when they mourn for Sin.*] This a Minister heard at *Cambridge*. And *R. D.* preached it up again, here in *Northampshire*, as one of R D's own Party has confessed. But is not this Doctrine most desperately contrary to 2 *Corin.* 7. 9, 10, 11. Would *Paul* commend what grieved Christ? Would *Paul* say it was Repentance unto Salvation? and would *Paul* joyce in it, *verse* 9. if it grieved Christ? And yet these were Disciples, the Church at *Corinth*, and manifested the truth of their Discipleship by their Repentance unto Salvation. *Now I rejoyce not that ye were made sorry, but that ye sorrowed to Repentance.* verse 10. *For Godly sorrow worketh Repentance unto Salvation, not to be repented of. But the sorrow of the World worketh death.* verse 11. *For behold this self same thing, that ye sorrowed after a Godly sort, what carefulness, clearing your selves, Indignation, Fear, Vehement desire, Zeal, Revenge, it wrought in you; in all things ye have approved your selves clear, &c.* And would our Lord himself look *Peter* into bitter Repentance, if his mourning would have grieved Christ. *Richard Davis*, this is a sign you are an Enemy to Godly sorrow that ends in Salvation. But where then will your high Presumption end, but in the greater Damnation?

And are you not contented to ruine your own Soul, but will you thus be guilty of the Damnation of many others? Oh *Richard, Richard*, turn, yea turn speedily from these Heresies, and wretched Courses, before vengeance from the Lord strikes you.

23. [*God is the ultimate Object of a strong justifying Faith, and Jesus of* Nazareth *the mediate Object of a weak Faith.*] This he deliver'd in the forementioned Sermon at *Cambridge*. Attested as the last. But this is contrary to *Romans* 4. 23, 24. The same is the object of Justifying Faith to *Abraham*, a strong Believer, and the Object of Justifying Faith to us also, to all the Gentiles in general, weak, as well as strong.

'Tis also contrary to *Rom.* 3. 22. where the same is the Object of Justifying Faith to all without any difference. *Even the Righteousness of God, which is by Faith of Jesus Christ unto all, and upon all them that Believe: For there is no difference.* The like in the 4 following verses. This Doctrine is also contrary to *Gal.* 3. 14. *That the blessing of Abraham might come on the Gentiles*, &c. But indeed 'tis ridiculous to fancy the object of a strong faith to differ from the object of a weak faith, in that general concern of Justification. But the more R. D. can metamorphise the Scripture, the more sport he can privately make of the silliness and weakness of his Admirers. Questionless it affords the sweetest pastime to R.D. and his Comrade Jesuits, to see how prettily these Sappates cluck under his wing, and admire and imbibe greedily whatever he delivers.

24. *Christ and Believers are one in Intercession.* This he delivered in the same Sermon at *Cambridge*. This is contrary to the nature of Christ's Intercession for

ken of before, and confounds that work which is peculiar to Christ, with those Transactions of his, wherein his members may be said to be included. Though Believers be one with Christ, who is the Intercessor, yet it doth not follow that they are one *with him in his Intercession*; no more than it follows, that because they are one with Christ, who is God blessed for ever, therefore they must be one with Christ in the Godhead; and so make Gods of them. But what cares R. D. if they will but Idolize him, as they did at one of their Deacons Houses at *Wellemb.* when they run away from Prayer to see whether it was R. D. came along when they heard the noise of a Horse. The man might pray on alone for all them, they leave Prayer, and run out to see whether 'tis their Idol sweet *Richard* that comes. And yet they are so grossly wicked in their way, that they begin to plead for that their leaving God and his Worship to go meet or see R. D. This some pious Ear-witnesses of that Town assure us of.

25. *Believers dishonour Christ by relying on Promises:* This also he delivered at *Cambridge* in the forementioned Sermon. But doth not this make all the Promises of the Gospel void: And is it not a blasphemous opposing the great design and grace of God spoken of in 2 *Pet.* 1. 4. *Whereby are given to us exceeding great and precious Promises, that by these you might be partakers of the Divine Nature.* Here the Devil appears in his own colours, and much like his appearance near St. *Ives*, when *R.* D. proposed this Question in his Sermon, [*But how shall we know whether our Faith be true? You will say, by the word of God, but I tell you that will deceive you.*] This is so desperate, as we could not tell how to believe, that he should dare to speak such things, and leave them so without explaining himself, 'till we had manifold confirmations of it. And yet *Rob. Benson* one of his Journeymen, came pretty near it at *Burton*, in these words (given under the hands of serious Ear-witnesses) [You will say how must we believe? *God's word doth not tell us how we must believe, therefore if a Revelation of the Spirit will not satisfie you, we cannot satisfie you.*] Well hit little Booby; when the World will bear 3 Popes, we'll get them to Proclaim Pope *Dick*, Pope *Bob*, and Pope *Innocent*. *Dick* for leading the People from the Scriptures plain sense, to his own sense; *Bob* for leading them from God's word, to Revelations; and *Innocent* for carrying them from the written word, to unwritten Traditions.

26. [*To believe our Sins are pardoned, is justifying Faith.*] Deliver'd at *Cambridge* in the same Sermon. This Faith many thousands pretend to, while they live in open Prophaneness, Drunkenness, and all Debaucheries. But 'tis confuted by various late Writers, *See Firmin, &c.* And withall see *R.* D's. great latitude, and why need any Rogue, or Villain in the World perish, since *R.* D. has gotten such an *easie* way for him to Heaven. Though it leads quite aside from *Acts* 15. 9. The Heart purifying Faith. And 2 *Thessal.* 1. 11. 1 *Thes.* 1. 3. *James* 2. 17, 18. But you'll discern *R.* D's meaning better by the next Doctrine.

27. [*Faith is nothing but a Perswasion that my Sins are Pardoned.*] This he added to the former. Here, Reader, you may perceive how this R. D. runs all Religion at last into a meer strong Conceit and Fancy; which the most wicked profligate wretch will pretend to, and may have as well as any other. Then come away Chapmen, here's one of the cheapest Penniworths you ever met with; If you pass by this, you may never meet with the like, for ought you can tell.

27. *Believers.*

27. *Believers may not take comfort in the actings of their Graces*: Deliver'd in the aforesaid Sermon at *Cambridge*. This Doctrine is contrary to 2 *Cor.* 1. 12. *For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation*, &c. 2 Tim. 4. 6, 7, 8. *For I am now ready to be offered*, &c. *I have fought a good fight: I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of Righteousness*, &c. Job 19. 28. *But ye should say, Why persecute we him? seeing the root of the matter is found in me?* Psal. 18. 20, 21, 22, 23, 24. *I was upright, kept my self from mine iniquity, therefore hath the Lord recompenced me*, &c. Isa. 38. 3, 5. *Remember, O Lord, how I have walked before thee with a perfect heart, and done that which is good in thy sight.* The Lord accepts his Plea, *vers.* 5. But no person must expect comfort out of R. D's way, if R. D. may rule the Roast.

28. *Persons may sincerely desire Christ to be their Prophet, Priest and King, and yet be Hypocrites still*: This R. D. Preached at *Wellembr.* and is attested by *R. C.* Surely R. D. would here make a trial of his skill, whether *he could not pull her to, and put her fro, both*; whether he has an absolute power over his Hearers fancies, that he can stave them off when he list, and bring them on again when he lists. Or whether one *Welsh* Jugler can't make fools of an hundred *English* Clowns? But what will *English* people be branded for ever for Blockheads, and never open their eyes, and kick him from among them? if they will not, let the *Welsh* Knave triumph over them. But take another with this.

29. *A man may simply without self-designs and self-interest, aim at the Glory of God, and yet be an hypocrite still*: This he delivered in *Cayso* side, attested by *N. O.* a judicious Ear-witness. In both these Doctrines R. D. wonderfully confounds weak Christians, as some have confessed. And besides he doth as notoriously oppose the nature of Hypocrisie, as if he had said, Sincerity is Hypocrisie. He also contradicts *Matt.* 11. 29. *Take my yoke on you, and ye shall find rest.* Joh. 1. 12. *To as many as received him, to them gave he power to become the Sons of God.* John 3. 16. *Whosoever believeth on him shall not perish.* Thus those that take his yoak, receive him, believe on him, are the Sons of God, and shall have rest, and not perish as the Hypocrites perish: therefore such as receive Christ for Prophet, Priest, and King are no Hypocrites, no, but they are Sons of God, as we know Hypocrites are not. Now, They that simply aim at the Glory of God, cannot be Hypocrites, for God loves such. *Prov.* 8. 17. *I love them that love me.* 1 Sam. 2. 30. *Them that honour me I will honour.* Psal. 91. 14, 15. & 1 Joh. 4. 19. & Joh. 14. 21. Simply to aim at the Glory of God, is the fruit of eminent love unto God. And him God loveth, but he loveth not Hypocrites, therefore they who so aim at his Glory are not Hypocrites.

30. *That the Father and God the Son might strive who shall love man best.* This he Preached here in *Northamptonshire*. Received from serious Ear-Testimony.

Another time he expressed himself thus, for the Language of Christ to the Father, [*I will draw up my writ of Ejectment, and you shall but give me livery.*] Whereas the scripture tells us, God the Father, of his own Will, gave the Elect to Christ, *John* 17. 9. I pray for them which thou hast given me, for they are thine, *Eph.* 1. 4, 5. He hath chosen us in Christ, according to the good Pleasure of his Will. Then here is no room for a strife between the Father and the Son: Men may not then suppose that the Lord Christ should use this kind of Language, though a Blaspheming Creature discourses at this rate. Is not this

Rash-

Rashness contrary to *Heb.* 12. 28, 29. Wherefore we receiving a Kingdom that cannot be moved, let us have Grace, whereby we may serve God acceptably, with Reverence, and Godly Fear. For our God is a consuming Fire. *Eccl.* 5. 2. Be not rash with thy Mouth and let not thine Heart be hasty to utter any thing before God, for God is in Heaven, and thou upon the Earth: therefore let thy words be few.

We might add many more Assertions, Doctrines, and Principles of *Richard Davis*, such as these.

31. *He would be a happy Man, that should break all the Churches in* England *into pieces.* Hereby you may see, Reader, what *R. D.* longs for. This he asserted lately.

32. *Search the Scriptures, for in them ye think ye have Eternal Life, but ye will not.* A fly confronting God's Word.

33. Make me as one of thy hired Servants. *Luke* 15. 19. *He takes his Unbelief, when God would have him a Son he would be a hired Servant.* How contrary is this elots of *R. D.* to the Interpretation our Lord Christ gives of such Self-emptiness, and Humility. *Mat.* 8. 8, 10. I am not worthy thou shouldest come under my Roof, *&c.* v. 10. Verily, I have not found so great Faith, no not in Israel.

Our Lord Christ tells us, such Self-emptying expressions are a sign of great Faith. *R. D.* says they argue Unbelief.

34. The Law gives *a little* sight of Sin. 2. A *killing* sight. 3. An *joyous* sight of Sin. This he deliver'd on *Kimbolton* side. Receiv'd from sufficient Ear-Testimony. This is like Doctrine *6th*, *8th*, and Explication of *17th*.

35. *There shall such go forth from Rowel, as shall sound the Gospel all over the Nation.* An Implicite overturning the Ministry of others, as if they do not Preach the Gospel. See Doctrine *9th*.

36. *God never design'd the offers of Grace should be made to all, but only to the Elect.* This he asserted at *Bedford*.

But we hope here's enough about *R. D.* his Assertions, Principles, and Doctrines, or rather, his Falsehoods, Errours, and Heresies. You may now take a taste of the Doctrines of some of his Journeymen, the Shoomakers, Joyners, Taylors, Dyers, *&c.* which he has sent forth to Preach as an *Apostolical Tribe*, for *Light*, *Number*, *Preeminence*, and what not.

1*st*. The Doctrine of his principal Ape, that doth to the utmost imitate his Master *R. D.* in Cant or Tone, Phrases, Meen, Doctrine, *&c.* This Shoomaker he has set up to be Pastor to some conceited Persons in *Wellemb*, as we hear from such as live there: and his Name is *Robert Benson*.

1. One Doctrine of *R. B*'s you had under Head 25. Gods word does not tell us how we must believe.

2. *God commanded that which* Simeon *and* Levi *did against the* Sechemites, *notwithstanding* Jacob *cursed them.* This he delivered in *Tafts* side. But if he would borrow new Notions out of the Apocrypha, yet he should have had the wit, or the honesty, not to take it out of that part which so notoriously contradicts Gods word. If *Judith* be brought in saying so, must *R. B.* go Preach it up for a pure Gospel Truth, before he considers how blasphemously he thereby sets God against his holy Spirit, or indeed, against himself. *Jacob* by the Inspiration of God prophetically delivers those words in *Gen.* 49 v. 7. Cursed be their anger for it was fierce, and their Wrath for it it was cruel: I will divide them in *Jacob*, and scatter them in Israel. From the *3d* to *28th* is plainly a Prophecy indited by the special Direction and Inspiration of God, as the *English* Annotat. Dr. *Richards* on *Genesis*, and others tell you, and as your own Eyes might plainly perceive. Now to make as if God commanded by *Judith*'s Mouth what he cursed by the Mouth of *Jacob*, is blasphemously to make as if the Great God contradicted himself. Oh Villany of Villanies!

But what would *R. B.* gather from hence? Answer, his own words, tell us, *Therefore my Friends, buckle on your Swords, and fetch your Brethren back from Idolatry.* I hope, Sir, you'll go along with them, and not put your Hearers to harder Service than you'll engage in your self. Therefore we conclude you have borrow'd a Sword to go with them on you have got the biggest of your *Awls* to supply the room of a Sword.

3. *They that die Doubting and Fearing are Damned.*] This *R. B.* delivered about *Ardingworth* as Ear-witneſſes are ready to depoſe it upon Oath. But when you loſt the Honeſty of a Shoomaker, did you loſe your Humanity too, and become Barbarous? Surely more of the deareſt Children of God die doubtful and trembling, than there are that die fully aſſured. See this third Doctrine confuted by Mr. *Bolton*, who proves the quite contrary in a ſet Diſcourſe.

4. *Chriſt tore himſelf.*] This he delivered at *Wellemb.* in his Adminiſtration of that great Ordinance of the Lords Supper; having torn the Bread in pieces irreverently, as Dogs tear their Meat, *R. B.* added [*That Chriſt tore himſelf.*] Though this Doctrine could not be received from *Fr. Cave*, becauſe he ſpoke too plainly, yet *R. B.* will try whether the People cannot ſwallow it, when it comes from his Mouth.

5. *When we find our Hearts moſt wicked, then to believe in Chriſt is pure Faith.* Confeſſed by one of their own Party.

6. *That there is no uſe of the Law.*] This he deliver'd in *Oundel.*

7. That the 42. Chapter of *Iſaiah*, Verſe 19. is meant of Chriſt, that *Chriſt was blind and deaf, and did not know what he ſhould ſuffer, when he came into the World.* But the Verſe juſt before tells us who 'tis meant of, of wilfully blind Iſrael, and their Prieſts. See *Diodati, &c.* on the place. And *R. B*'s Adherents at *Wellemb.* have vindicated it.

8. *That we are Adopted from Eternity*] This he Preached on *Kimbolton* ſide.

9. *People muſt not reſt on Promiſes, and think to renew their comfort by them.* And many more ſuch.

II. The Doctrines of *Heldebrand Rowlet*, ſet up lately by *R. D.* at *Kimbolton*, who runs as deſpearately as his Fit-hearers, (as if ſome grand Devil drove them.) 1*ſt.* Perſons when *convinced, go to the Parſon, and ask him what they muſt do to be ſaved; he tells them, Pray, Read, and Repent: But I ſay unto you, theſe are the black marks of Hell.*] Preached about *Welford.* Here's courſe Language indeed, *Rowlet.* Beelzebub will pick out of any Trades thoſe that have moſt Impudence, and will do him moſt Service. Joyners may be as helpful in Sarans Craft, as Shoomakers; eſpecially if their Foreheads be lin'd with Braſs enough.

2*d. God juſtifieth the Ungodly in their Ungodlineſs.*] This he aſſerted ſeveral times in *Loddington* ſide, teſtified by a very intelligent Perſon at *Loddington.*

3 *He blamed the Church of* England *for not making Proviſions for Perſons coming to Chriſt, while they continue in their Sins.* Ibidem.

4*th.* He told the People in his Sermon, that [*He came to Preach up Faith: What, nothing but Faith? No, nothing but Faith.*]

5*th. Doctrine the ſame with* Campian's *Doctrine.* Teſtified by ſufficient Ear-Teſtimony.

III. *Fr. Cave*, 1. [*Chriſt ſo loved us, as he* killed, *or* murdered *himſelf for us.*] This, (though vindicated by *R. B.* in a ſmoother way, yet) makes Chriſt a Self-murderer, and ſo makes him a breaker of the ſixth Commandment; and a great Sinner in himſelf, whereby this Fellow deſtroys the whole of our Salvation at once: As well as contradicts *Heb.* 7. 26. and Multitudes of other Scriptures.

2*d. Chriſt raiſed himſelf from the Dead by the Power of his Humanity.*] Both theſe he Preached at *Bricksworth* ſide, and in other places. But doth not this laſt aſcribe alſo to the Humanity, what is the Prerogative of the Godhead; and giveth to the Creature an infinite Power, as the vain Papiſts do? Indeed, *Cave*, you had not gone to School to *R. D.* long enough, for here you plainly ſtretched your Arm further than your Sleeve could reach: But we'll forgive you, becauſe of your Publick Recantation, ſo you return to Farming again.

IV. *Campian*'s Doctrine. That [*'tis as groſs Idolatry to Preach up marks and ſigns of Grace under the Goſpel, as to Worſhip Sticks and Stones under the Law.*] Teſtified by ſufficient Witneſſes. But how plainly this makes our Lord Chriſt and his Apoſtles all Idolaters, you may ſee by thoſe places, where our Lord and his Apoſtles delivered and Preached up Marks and Signs, *John* 13. 35. 14. 21. 25. 1 *John* 2. 3. 4. And the reſt of the Scriptures mentioned above under Principle 3*d.*

V. Another Preacher near *Langton* in *Leiceſterſhire*, delivered this, that [*No Perſon ought to Pray, but he that is aſſur'd of his Salvation.*] Teſtified unto a Neighbour-Miniſter by Ear-witneſſes.

VI. Another at *Wellemb.* Preaching upon, or urging of that Text, *Let him that thinketh he ſtandeth, take heed leſt he fall,* 1 Cor. 10. 12. Commented thus upon it, [*But we ſtand faſt, and are ſure that we ſhall not fall.* Thus you ſee, Reader, what an Impudent contradiction of Scripture theſe ſelf-conceited Wretches are guilty of.

VII. Another Preached this [*The Law is a Tree that bringeth forth corrupt Fruit.*]

But now to R. D. *and his Parties Practices.*

1*ſt.* THey are given to notorious ſhuffling, equivocating, and lying.

Inſtances. 1. At *Wellemb. R. D.* was admoniſhed of this, that he had in his Sermon falſely charged, and railed againſt *R. P.* but he ſhuffled it off with a falſe pretence about his Intelligence; as a Miniſter there ſoon found out upon enquiry.

2. At *Bricksworth* being told of ſomewhat he had delivered juſt before in his Sermon, he poſitively denied it with a Lye. But *R. D.* have a care you do not ſo at *Cosbr.* leſt that brisk Rector ruffle you more than all the Miniſters thereabout, and catch you napping once again. Neither would we have you moleſt that little Bee of *Wel*—— for he will purſue your *Rowelian* Cauſe moſt deſperately if you do; and will tale out your Errors by whole dozens at a time, before all his People, till you let him alone with his little Hive. We wonder therefore that you ſhould aſſault him. Yea, he'll ſting like a Scorpion, therefore we think it a great Overſight in you, and your People, that you did not Flatter him with ſome of your Hony-words, as you did others. Doubtleſs your ruggedneſs with him has done your cauſe much harm, but above all be ſure you come not near that dangerous young Spark of *B——d*; for of a truth he falls to Club-law preſently, and gives you ſore thumping blows, when you have once moved him. Theſe are three ſuch notorious Deſperado's, as no *Roweliſt* in his Wits would aſſault them. [This is a Digreſſion of choice Advice to you *Dicky*, if you would maintain your beloved Cauſe.]

3. At *London*, and in the Country both, *R. D.* reported, he had been before the Miniſters of *London*, and they had nothing to ſay againſt his Doctrines. Thus he abominably belyed them.

4. A ſecond time going to *London* about *May* 1692. with Lye upon Lye he got clear of the Miniſters, till at laſt they followed him ſo cloſely, as he was forced to ſhuffle quite away from them into *Northamptonſhire*. (Which ſee before.) But he feeds his People here in the Country with deſperate lyes to the contrary, as ſome of them have diſcovered.

5. But as he was coming home, he brings a Lye in his mouth to a Miniſter, pretending his Relation at *London* adviſed to wonderful Accommodation and Communion. The Miniſter wrote to his Friend to know the Truth, and he aſſures him of the Falſhood of it, and that he adviſed there might be no intermedling and interfering with each other's People.

6. *June* 14th. 'He told three Lyes to a Miniſter at *Kimbolton* Lecture, and ſeveral were 'ready to depoſe upon Oath, that they heard what he there impudently denied; and did by poſitive Aſſurances convince him of his Lyes before many others. Hence you may draw a Proverb [*A Daviſite's Tongue is no Slander*] A Daviſite, that is, a Liar.

7. On *Thorp* ſide, when he told ſome Perſons [*All the Churches of* England *are gone a Whoring from Chriſt*, &c.] A miniſter asked him [Wherein is our Church gone, &c.] *R. D.* ſhuffled it off thus [I did not mean yours.]

8. One deſirous to know whether he deſigned to Preach at *Kempſton*, as averſe to ſuch a dividing deſign, he aſſured him he would not; and yet next day he ſlip'd thither and Preached there, as Ear-witneſſes aſſured. All Promiſes with *Dicky* are either broken or kept, you ſee. And thus *R. Benſ. Manſl. W. H-n.* and others, we know are addicted to Lying, though Elders, Grandees, Preachers, *&c.* for the Sake of their Cauſe they'll lye ſtoutly.

2*dly.* They wonderfully beſtir themſelves to ſollicite away the Hearers of other Miniſters. This has been practiſed at *Kettr. Oundel, Wellemb. Northampton, Bedford, &c.*

2. R. D. *and his Parties* Viſions *and* Revelations.

YOU might perceive by Principle Fifth, how they lead People from the Word of God to Revelations.

1. *R. D.* in his Sermon at *Oundel*, told the People, [He had had a Viſion, and he ſaw God and Chriſt, and the Deceaſed in Heaven walking in her Uprightneſs] teſtified by ſeveral judicious Hearers.

2. In a Sermon at *Rowel* he told his Hearers, [This Morning an Angel of the Lord appeared to me, to aſſure me, that we are in the right way, and he came to ſtrengthen me in it.] Received from very ſerious Ear-teſtimony.

3. Mr.

3. *Robert Benſon* in his Sermon told his Hearers, [I ſee my ſelf at this time as Glorious as the Angels in Heaven.] Well, Reader, the higher an Ape goes, the more he ſhews his tail. Yet a young Scripling one of their Party, being diſcourſed about it, anſwered, ['Tis true, for I ſaw my ſelf too, at that very time, as Glorious as the Angels in Heaven.] O raree Show! Satan's Spectacles are wondrous clear.

4. Others at *Wellemb.* have boaſted highly of their [*Viſionary Faith*] that is, they have ſo ſtrong a Conceit of Pardon and Salvation, that their Fancies repreſent it as plainly to them, as if it were by a Viſion from Heaven revealed to them. But Fancy boults bran, and thinks it flour. Let them have a care, for Fancies will not paſs in the next World, though they abound in this.

5. *I. F.* one of *R. D's* Hero's, ſaw the Lord Chriſt in a Room, or Corner, ſo plainly, as he would needs perſwade another ſo, but he confounded the poor Girl, inſtead of clearing her eye-ſight. This is well known among many of his Neighbours.

Yea, what a multitude more have ſeen Chriſt (as they pretend, when they are admitted) though they dare not ſay, that they ſee Chriſt as plain as one of his Elders ſaw him one Evening.

6. And *Rob. Benſon* muſt be in a trance, forſooth, and ſo have his Text handed down to him, if you'l believe him.

3. *Their Oſtentation or great Boaſts.*

1. YOU had one from the Preacher before, [*But we are ſure we ſhall not fail:*] Take another of his Preacher's Speeches to Mr. *T.* of *Wellemb.*

2. [*How ſimply will you look when Mr.* Davis *and I ſhall judge you at the great day?*] We wonder who reveal'd the Eternal Purpoſe of God concerning Mr. *T* unto this Preacher: Or how came he to know that Mr. *T.* is a Reprobate, and ſhall die in his ſins? Or that they ſhall judge Mr. *K.* of that Town, and all his People? We hope they'l ſpare ſome of them, and not be ſo cruel to theſe as they are to Mr. *T.* and Mr. *K.* for if we ſuſpected they would, we ſhould willingly take our Horſes, and ride over, and ſpeak a good word for ſome friends yet among M. *Kr's* People, before 'tis too late. Dearly beloved *Daviſites*, ſpare that People whoever you judge, and we'll give you a fee for your kindneſs, if you'll let us but have it under your hands, before the day comes. Ah! you'll be of another mind on that terrible day.

3. At *Bricksworth*, *R. Davis* called other Profeſſors, A company of Phariſaical, Hypocritical (creatures) and at *Burton* the ſame; and at *Wellemb.* as bad, but with this addition, (at one *Well's* Houſe) a boaſt of his own great Piety, thus;

3. *I lead ſuch a pious Converſation, as I am a ſhame to all thoſe Phariſaical Profeſſors that cannot bear my Doctrines.*] Oh brave *Dicky*, ſpeak up for your ſelf; but what do you live far from Neighbours? Yet, Reader, did not *R. D.* as plainly in this Sermon manifeſt himſelf to be a Phariſee, as the perſon repreſented in *Luke* 18. 11.

4. Mr. *Davis* in his Sermon on *Oundel-ſide*, told them ['I was ſick when I was about 12 'years old, yet I was ſure I ſhould go to Heaven; but if I had died then, where would you 'have been; you would have lived in groſs ignorance.]

5. *J. F.* his boaſts, 1. [I am as pertect as the Angels in Heaven.

2. ['We ſhall work Miracles on Earth e're long.] Publick boaſts before many.

Fire, quoth the Fox, when he piſt on the Ice. He ſaw it ſmoke, and reckoned there would be Fire e're long: Great expectations from a fond courſe, and from a fond Faith, theſe poor deluded Creatures have taken up, but not a whit better grounded than the Fox's expectation of Fire.

4. *Their Admiſſion of Members.*

1. THey admit any that deſire to be of their Society, ſo they bring not open Scandal upon them; therefore *R.* a Soomaker muſt ſtay till Harveſt is over, for fear he ſhould curſe his fellow Labourers publickly again; and then they admitted him, as we are certainly informed.

2. When *W. H.* of the ſame Town was taken in, they asked his Wife her Teſtimony for her Husband, but ſhe could ſay neither good nor bad for him, but only this [If you are reſolved to have him, you muſt take him with all his faults as I did.] This ſeveral ear-witneſſes atteſt.

3. Another, that had never heard *R. D.* before, but being perſwaded by her Paramour, to come into *R. D's* number; becauſe ſhe was a ſtranger to *R. D.* and he to her, therefore ſhe

desires one doubt to be resolved first; which was this [Sir, they say you are a Conjurer] but is it true? Thus he admits persons at their first appearance, before due inquiry.

In short, Reader, you may know what sort of Cattle he admitteth, by these following instances.

1. *R*'s. language to his fellow or Neighbour [*There are seven sorts of Devils, and you have the worst*] This is one of those he admitted, though guilty of a lye at his admission, as is well known by many where he lives.

2. By the swearing and cursing fits at *Kimbolton* [*R. D.* and his Emissaries gives the Sacrament to them that are in their fits; and one girl they brought the Sacramental Bread twice unto, before she were able to take it. Others near *Kimbolton*, dashed the bread away, and refused it, and yet these Villains forced them at last to take it, when they had no more sense of the greatness of this Ordinance than persons mad in *Bethlehem*. Vile Profaneness!

3. By the Maid at *Archester*, that put on mens Cloaths last *Christmas*, and went to marry another Maid about three miles off (at *Bozeyot*;) and for the diving faculties of her Fingers, her Father has been about to turn her out of doors: but she mattered it not, for she, holy Sister, indeed, was wonderful confident she should go to Heaven when she died; for so *J. F.* had told her, and she believed, and the *Davisites* at *Wellemb.* would entertain her if her Father shut her out; for 'tis no great matter with them to have fingers turned into lime-twigs.

4. By the man at *Worlidge*, who in his fit threw his hat at Mr. *Davis* while he was breaking the bread: Testifyed by Eye-witnesses.

5. By the Hurst-men, *&c.* that are grown enemies to Prayer now, though admirably great for *R. D.* and his Journy-men.

6. By their Abettor at *Cambridge*, who when the Maid began to be with child by him, went to marry her; but some stick not to say, the Devil walked before them in the shape of a Parson, and when he vanished they knew who it was. Of the truth of this some *Cantabrigians* can best inform the Reader, to whom we refer you. Such as these persons they have admitted, and do still.

R. D admits young Children, that he may boast of them for eminent Converts, and make People believe he is the great Apostle; and these are the signs of his great success in his Work. But,

1. When the young child at *Rowel* was lifted up, and handed to the Lord's Table, and he asked her [Why she desired to partake of the Lord's Supper] the Child answered [That I may sit as a Queen in Heaven,] Reader, you cannot imagine how great an Experience and Faith *R. D.* made this answer to pass for; having before taught the Children [That Christ's Lambs shall sit in golden Chairs in Heaven;] and such like fine toys that please the little Children: This we have an account of from the Confessions of *Dicky*'s own Party. But,

2. When he admitted two young girls at *Wellemb.* the Father of one did publickly oppose it, for fear she had not left the practice of lying, and so should become a scandal to them; but *R. D.* and *Rob. Bens. &c.* over-rul'd the Father, and would have her in by head and shoulders; and so they had, much good may she do them.

5. Richard Davis's *Parties* Self-condemnedness, *as appears from*

1. THE acknowledgment of some *Davisites* at *Wellemb.* That there are Errours among them; but they hope their Preachers are good men, and therefore they will adhere to them.

2. The Maid at *Archester* her Confession. That the Devil would not let her be at quiet till she did put on mens Cloaths and go.

3. The Fit Maid at *Brampton* her assertion, That an evil Spirit haunted her; and we hear from a Minister that has been with her, that she had three quarters hang'd her self.

4. From the person at *Molesworth*, who also was forced to be watched day and night, lest she should make away her self: This she had gotten by her running after these Preachers.

5. *R. D.* at *Rowell*, and *J. F.* were brought to confess, that the fits are disturbances from the Devil, and yet *J. F.* had but just before pleaded, that the fits brought great glory to God, and were signs of their eminent Conversion. And *R. D.* himself, we know indulges them, and makes much of them.

6. A Gentleman (a welwisher to *R. D.*) confessed, that [when he heard Mr. *Davis* spoken against, he could not forbear pleading for him, and yet his Conscience was not clear for him.]

7. A man on *Willingham* side being asked (if he recovered of his illness) whether he would

go

go hear theſe Preachers, he anſwered [He knew he ſhould not forbear going, though his Judgment were againſt it.]

8. Several at *Wellemb.* have owned, that they had ſuch a ſtrong impulſe upon their minds to go, that they could not forbear going; though they found no inward Comfort and Inlargement when they did go. The ſame is confeſt by others.

Though they own the fits to be diſturbances from the Devil, yet they indulge them, (not only *Richard* himſelf pleading for them, and *J. F.* likewiſe; but the perſons that have them, do indulge them. *Inſtances.*

1. The Girl at *Dorington*, whoſe Grandmother would have her uſe means againſt them, and ſhe will not, but on the contrary, ſhe boaſts of them, as Mr. *Davis*'s fits. A Fool will not part with her bawble for the Tower of *London*. Fits pleaſe fools, we ſee, though they would trouble wiſe people.

2. One of them going to Market fell into a fit by the way, a perſon that came with her lamenting her caſe, [O, (ſaid ſhe) I am never better in my life, than when I am in my fit.]

3. At *Kimbolton*, one Lord's day, when *R. D.* preached there, a Pious and Judicious perſon went to ſee him, and found the Room where *R. D.* was ſet, juſt like a Play-houſe, by the prodigious lumbering and rout of the Jovial Fit-perſons.

6. *The* Number *and* Quality *of* R. D's *People's* Fits; *according to the beſt Obſervation Eye-Witneſſes and Ear-Witneſſes have been able to make hitherto.*

1. THere is the *Peeping Fit.* in Sermon time peeping like Children at play. 2. *The Smiling* or *Laughing Fit.* 3. *The Heaving Fit*, theſe heave like a gorged Cat. 4. There is the *Barking Fit*, ſpit in their mouths, and make 'em Maſtiffs, for they bark bravely: We have heard them. 5. The *Schreaming Fit*, when they ſchream and ſhreek out, ſo loud as ſome have heard them near half a mile off; and ſo deſperately, as if they were all murdering; one would think there were Beelzebub's Slaughter-Houſe; or that he poſſeſſeth them for Swine: This is moſt in faſhion at *Kimbolton*. 6. *The Tripping or Dancing Fit.* In this Blindfold-Dance they won't believe Satan takes them by the hand, though reaſon tells them it never ſo plainly. In this Fit we conclude the *Rowel* Girls are moſt expert. 7. *The Running Fit.* In this the *Kimbolton* Girls excell the *Roweliſts*; excepting that the *Roweliſts* can run croſs upon Beams beſt, like Rats; and the *Kimbolton* Girls do run faſteſt up and down the ſtreets. For we are ſatisfied from ſeveral very pious Eye-wineſſes, that the *Kimbolton* Girls run as deſperately as if ſome Maſter Devil drove them. 8. The *Canting Fit*, this turns a ſober man's ſtomach, though the Inchanted Countrey People admire it. 9. *A Sleeping Fit.* But this is ſo ſilly and dull, that we do not queſtion but they'll diſcard it, for thoſe take beſt, that have moſt life in them. 10 The *Swearing and Curſing Fit.* When a Tradeſman ſtopped one of them in her Fits, what language, Reader, do you think ſhe gave him? [*Damye.*] Thus, like Saint, like Fit. And yet 'tis obſerved by ſeveral that the reſt of the *Davijtes* are ſo impudent as to plead for this Swearing and Curſing Fit, telling People [Oh! they are light-headed.] But why will they not make uſe of ſuch means, as the Lord has afforded, to help againſt theſe Fits: Yea on the contrary, they indulge them, and boaſt of them. And whereas 'tis certain Mr. *K.* ſoon ridded his number of them by the Lord's good help; why might not Mr. *Davis* hope for the like riddance if he deſired it, and uſed means proper for the removal of them. 11. *The Jolly Fit*, as merry as Crickets, when they are to go from any other Town to *Rowel* to hear Father *Davis*; yea, as vainly jolly on the Lords day as if they knew not, or however cared not, what day 'tis; Children and Fools, live merry lives, but they ſport with their own folly and miſery. 12 *The Braxing Fit* of Impudence. 13. *The Hugging Fit*, the young Wenches hugging Father *Davis* as an Ape hugs a Puppy-dog. 14. *The Gaſping Fit.* This we perceive muſt be called a new Fit for *Daily* and his Preachers only. As when *R. D.* ſets down in his Pulpit and falls a Gaſping, and would you know what he gaſps for, let him tell you himſelf [*'tis for the Inſpiration of the Spirit*;] that you may know he is no ordinary Man. But 'tis well *Dick* if you do not drink too much Brandy before you go up into your Pulpit, and then (to ſave your credit with the Ignorant people) pretend you breath for the inſpiration of the Spirit, and ſo mock the Holy Ghoſt by your deſperate tricks. There have many more obſerved how you handle the Bottle, than you have been aware of. 15. *A Crying Fit*, reſembled to the mourning in the Valley of *Megiddon*. Thus Satan has many hooks to fiſh with, that if one takes not, another may. But the Lord in mercy undeceive theſe deluded Creatures.

7. *Some*

7. *Some things for the Country People to* Enquire *farther about.*

1. WHether *R. Davis* did not really make a forcible attempt upon the Premiſes of the Wife of one of his Preachers? We could mention the Man's Name, and place of abode, but we ſpare him.

2. How many Sambanetto's and Baſtinadoes he beſtowed on his Wife, to keep her from tattling, when ſhe had begun to blab it out, and might have ſpoiled her Husband's Dignity as a Preacher, while it hangs ſo much on *Dicky*'s ſleeve?

3. Whether his Oyl that he anointeth Fit-perſons and Sick-perſons with (when the Perſons have a great Faith in it) be of the ſame kind with that which the Papiſts uſe in their Extreme Unction.

4. Whether *R. Davis* be not a Jeſuite in Maſquerade, ſeeing. 1. 'Tis certain he jugles and equivocates like a Jeſuite? 2. He runs into Jeſuitical Doctrines and Courſes, and there may be many created Jeſuites in *England*, without going to St. *Omers*. 3. *R D.* deludes his poor ſilly People like a Jeſuite, and feeds them up with Lies. 4. He manifeſted himſelf to be a *Jacobite* a long while, by avoiding to Pray for their Majeſties King *William*, and Queen *Mary*, as multitudes have obſerved, though we hope his alarum at the laſt Aſſizes at *Northampton* has obliged him to it now.

5. Whether he hath not ſecret Converſe with the Devil? For elſe how could he undertake and boaſt, he could Convert any ordinary Man at twice hearing him?

We perceive plainly, that if he doth not make uſe of Charms, yet the Devil doth work under his Miniſtry with great Energy, that many have been, to themſelves, and others alſo, unaccountably intoxicated. And have ſuch a vehement impulſe upon their minds, that they cannot forbear going again, and yet have no Rational, or Spiritual Conviction, Light, or Comfort, but a wonderful Confuſion and Conſtraint, and ſome were almoſt diſtracted by going among them, as the Maids at *Moleſworth*, and at *Brampton*, and that Maid at *Dorington* very near diſtraction, and many more ſuch Inſtances according to Title 5*th*. Their *Self Condemnedneſs*. But when they keep clear from going to hear him, then they become well compoſed, as we know the Maid of *Moleſworth*, and *Dorington*, and ſeveral more are, whoſe Names we would mention if it were convenient.

Beſides, the Miniſters at *Rowel* Conference appeared to be Charmed, as one of them hath himſelf confeſſed. And how can he help ſome to Fits ſo ſpeedily (as he has done, when they feared they were not truly and ſavingly Converted, becauſe they had not thoſe Fits;) unleſs he has ſome Secret help from the Devil? And what may the meaning of his Prophecy be [*That the Legal Preachers will fall within Four Years time,*] unleſs he either expected a Revolution of Popery, or he would amuſe the People 'till Satan fetch him away, if he be a Conjurer.

8. *An* Expoſtulation *with an* Advice *unto the People of* Rowel.

YOu People whoſe Souls we wiſh well unto, Oh, when, when will you open your Eyes, and obſerve the horrid works of Satan among you! Were you once as a Golden Society, and now all covered with the droſs of Hereſies, Errours, Obſtinacy, Pride, Preſumption? What is all your Wine become, Vinegar? What is there none of that precious Seed left, that Orthodox and Pious Mr. *Browning*, ſo carefully ſowed among you? what nothing but Tares now appearing? what a Garden of Chriſt all over-run with weeds? Conſider alſo how many precious Souls you have ruin'd abroad in other Towns. Will you never endeavour, and ſeek to get Pardon for your ruining that Perſon at *Kettring*, ſo conceited of *R. D.* his Oyl, as ſhe might dolefully ſee her Preſumption as well as *R. D.* his, before ſhe died. Look upon that other Perſon that died in theſe deluſions at *Oundel*; and have you not ſeveral more to lament for; we can tell you of more, if need be, who are already loſt, and of Multitudes that are periſhing under this Infection. And will you double your Damnation? will you not be contented to go blindfold to Hell, but will you draw others with you? Oh! break off your Iniquities before Divine Vengeance overtake you, and cry for Pardon and lift up your Lamentation, and bitter Wailings, wherever you go, that others that are deluded

deluded by your means may take warning, and turn from theſe Errours and wicked courſes, and cry mightily alſo for Pardon for themſelves, and you both. Are there no Perſons of underſtanding left among you? what not ſo much as a wiſe woman to ſave periſhing *Abel*, what not one to ſtand up, and oppoſe the encroaches of Satan; but do you contentedly ſuffer the Inheritance of the Lord to be ſwallowed up by him. Are not ſome convinced of theſe Errours in *Fenni-ſtant. Godmancheſt. Cambr. Wellemb Oundel. Northampton.* &c. And have not they by the Lords help delivered their own Souls, why cannot you as *Rowel* as well as they? yea, are there not Miniſters at *London*, and Miniſters in the Country, that would furniſh you with a faithful Shepherd to guide you in the ways of Truth, if you would make your ſerious applications to them for one? Do not theſe things ſhew that there is a poſſibility of your Recovery out of Satans hands, if you will but in good earneſt ſet about it. And have you not great reaſon to ſet ſpeedily about it, if you conſider, that had you only murdered Perſons unto Bodily Death, that Blood guiltineſs would cry aloud againſt you? But oh, how many Souls have been, and are murdering through your means, through your harbouring of this vile Heretick, and through your ſending forth ſo many to ſpread theſe Hereſies and Errours! Oh, bethink your ſelves before it be too late, of what you have done, and how many are periſhing through this Infection round about you! Can't you plainly ſee their horrid Preſumption, or Preſumptuous Faith, inſtead of true Faith. Don't you know that a Preſumptuous Faith will ruine Men, *Micah* 3. 11. *Luk.* 13. 25, 26, 27. And are you not ſenſible alſo, that

1. That Faith which avoideth Scriptural Examination, is a Preſumptuous and Deluſive Faith; and ſuch is the Faith of your party.

2. That Faith which cheriſheth perſons Indwelling Corruptions, and upholds them in a plain rejection of many a part of God's Will, is Preſumptuous, Deluſive, and a Soul-ruining Faith: And this the foregoing Narrative manifeſts concerning your *Daviſites*.

3. Do not you know that the Faith that runs perſons from God's word unto Revelations and Viſions, is a falſe and deluſive Faith? True Faith keepeth perſons to God's Word as a more ſure word of Prophecy, than all Viſions and Revelations; if you believe St. *Peter* in 2 *Epiſt. ch.* 1. 18 *&* 19. *v.* compared.

4 And that the Faith that puts perſons upon wreſting the Scripture to their own Fancies, inſtead of ſubjecting their Conſciences, Hearts and Lives to the plain meaning of God in his word, is a Preſumptuous and Pernicious Faith. And thus we have ſhewn your Party does.

5. Do not you know that that Faith which *puffeth up*, is a Preſumptuous Faith? *Hab.* 1. 4. *Luke* 18. 14. And do not your Parties *Faith generally puff up*? Elſe what mean your boaſting of Light above others? Your trampling all the Godly Miniſters under the feet of Contempt? What mean your Judging People while they are in this World? What mean your Rejecting the Doctrines and Warnings, and the much Honoured Name of your former Paſtor, which will ſurvive as a Name of bleſſed Memory, when *Richard Davis* and his Emiſſaries Names do rot? What mean the boaſts of Perfection, and Glory like Angels? What mean ſuch Boaſts as theſe, [Now the Goſpel is come to *Lowick*] and [there have not been ſo great Light in this Country for theſe forty Years] that is, indeed, never ſince the *Antinominians* were up here before, as ſome very well remember:) And [Oh! what a brave day has this been] (when the greateſt Boaſters, upon Enquiry, could not remember one Sentence of the Sermon ſo much boaſted of!) Do not theſe things fully declare you have run People into a Preſumptuous Faith, a Faith that puffs them up with Pride? And,

6. Is not a *blind* Faith a Preſumptuous Faith? And yet how many of theſe mighty Believers in your Party do not underſtand what they boaſt of? The Perſon that made that great Cry, that the Goſpel was come to *Lowick*, and when ſome of *Burton* asked him what Goſpel, he was no more able to tell than a Child. And your principal Perſons at *Wellemborough*, when they boaſted of this great Light, and the Revealing the Goſpel now: Upon Examination, what Goſpel was come to *Wellemborough*, and what Goſpel Truths *Richard Davis* preached up, that other Godly Miniſters had not before him? they could not inſtance in any one Goſpel Truth. Don't theſe things ſhow the blindneſs of the Faith of your Party, as making a great Noiſe; and when Men come to look narrowly into matters, they find no new Truths, but only old Errors raked up, and newly broached by, *R. D. &c.*

7. Is

7. Is not that Faith a presumptuous Faith, that *People come so easily by?* But your People boast much how easily they come by their Faith, in such Language as this, [What cannot you believe, 'tis easie to believe.] Tell them of Sin, and they'll believe away all their Sense of Sin; and believe Humiliation, Confession, *&c.* all out of Doors: And *R. D.* preaches up this immediate Confidence, and tells them they must hold it fast to the end.

8. True Faith *worketh by Love*, Love to Christ and his whole Interest. Then were your Faith true, you dare not divide the Kingdom of Christ, you dare not set up Faith to throw down Repentance; You dare not set up Justification and Faith against good Works; You dare not run Headlong into Errors, and withal so desperately seek to divide all Gospel Churches: You dare not Idolize Mr. *Davis* as you have so often done both in your Speeches and Carriage, besides your running away from Prayer at *J. Osburns*, and leaving God's Worship to see Mr. *Davis*. You dare not continue any longer a Nursery of Errors, nursing up Plants for Hell. If you had true faith, you dare not continue a Fountain of Delusions, to send forth such poisonous Streams; and dare not serve Satan under a pretence of serving Christ. If your Faith were true, you would throw away your Vizards and Masking pretences; you would turn from these works of Darkness, and reform speedily upon this plain Call, and you would mourn for your Ambition and Pride, that brought you into this sad Condition; and mourn for your Idolatrous cleaving to a Creature, and to your own Fancies, instead of God and his Word. And you will take this following advice to wash away your Guilt (as much as is possible.)

1. In the sense of your Blood-guiltiness, and your great Backsliding from God and his Truths, you will speedily spue out from among you with utter abhorrence, that vile Deceiver of Souls, *Richard Davis*, with all his Preachers, and all those that stickle for them: Or you will immediately gather together all that have any sparks of true fear of God in them, and would utterly withdraw from him and his wicked Party, who have been such unaccountable Snares to the Society at *Rowel*; and would bind your Souls in a solemn Engagement, to turn from all those Errors, and Wickedness, unto the Truths and ways of the Living God, in and through the Lord's help.

2. You would set apart a day for most solemn *Humiliation* of your Souls before the Lord for your Sins, that have brought you into this deplorable Condition; and would call in the *Faithful Ministers* and Neighbours to join in the Work, and to be Witnesses between the Lord and you; of your serious *Renunciation* of those Errors, and your publick and solemn returning to the Lord; that the Lord may yet look upon you, and rejoyce over you to do you good; and for your obtaining, through the blood of Christ, pardon yet at last.

3. You would send *Letters* of *Confession*, and *Humiliation*, and *warning* against these Hereticks, unto those Towns and Villages, which through your means have been Infected; and where any Souls are yet perishing by the Infection.

4. You would hear none of them any more, nor converse with any of their Adherents any more familiarly (as much as you are able to avoid it) lest they should flatter or perswade you back into the Snares of the Devil.

5. You would immediately use the utmost diligence, to get such a Pastor among you, as is sound in the Faith, and abhors Errors; and you would earnestly invite in all the Ministers about you, to Preach there by turns, till you can get such a faithful Shepherd to settle among you. And the Ministers about you several of them we hear, would do the utmost to assist and serve you in so great a Concern, for the Glory of Christ's Truths, and the Salvation of Souls.

7. Those that have not an Opportunity to assist publickly, as Women, and Servants under the Yoke, yet by all manner of means they can find, they would promote this great, pious and acceptable Work of a solemn and effectual Reformation, and that the Lord may give you all Grace thus to act for God, for his Truths, for your own, and for others Salvation, hath been continually, and shall still be

Our hearty Request unto the Lord on your behalf.

FINIS.